




# Mission Settlement


# 2


 Grade Level: 7


 Subject Area:  
Social Studies

 Duration:  
Pre-visit: 3-10 hours

 Setting:  
Classroom and Outdoors

 Skills:  
7.21A Differentiate between, locate and use primary and secondary sources  
7.21B Analyze information by drawing inferences and conclusions  
7.22D Create written, oral, and visual presentation of social studies information

 Charting the Course:  
Prior to this activity, students should become familiar with graph paper and how points can be represented on it.

 Essential Terms:  
archaeologist, artifact, survey, excavate, primary source, secondary source

## HUMAN PRESENCE

### Big Idea

**How do we know about the people who used the water systems near the San Antonio Missions?**

### Objectives

Students will:

- ◆ Use a series of prescribed steps to locate, identify and evaluate artifacts that support human presence
- ◆ Create an oral presentation documenting their archaeological experience
- ◆ Differentiate between primary and secondary sources, recognizing the strengths and weaknesses of each
- ◆ Create a display using primary sources that accurately reflects mission life and/or personality

### Making Connections

We learn about the people who used the water systems near the San Antonio missions through physical evidence (artifacts). Written evidence allows us to gain an appreciation for their lives as they themselves recorded it. We glimpse into their psyches by how they related to events. Written evidence concerning the period includes primary and secondary sources. These sources must be evaluated on the basis of the author's frame of reference, historical context, and corroboration with other sources.

We also gain a great deal of information from physical evidence that is not the written word. These artifacts contribute to our understanding of their technology as well as their art.

Through the careful study of artifacts we begin to piece together a more complete picture of the daily lives of ancient

people, learning not only about them but about ourselves as well.

Archaeologists use a system of specific steps to discover and explain what they find. The following lessons are designed to give students experience in collecting and evaluating artifacts and written evidence. It is hoped that they will also gain an appreciation for the precision and thought involved in this discipline.

## Materials

(one set per every group of 3 students)

### Lesson 1

Engagement/ exploration (pre-visit):

- ◆ 3 "popsicle" or craft sticks
- ◆ art markers to color sticks
- ◆ 40 small stones, dry beans, or corn kernels
- ◆ 1 token (small stick, shell, etc.) for each player
- ◆ game instructions for "Throw Sticks"

Elaboration (pre-visit):

- ◆ 25 meters of yarn or string (or another marking device)
- ◆ graph paper
- ◆ pencils

### Lesson 2

Engagement (pre-visit):

- ◆ enlargement or overhead transparency of Aguayo's map of San Antonio

Exploration (pre-visit):

- ◆ excerpt from "Poli Comes to Texas"
- ◆ excerpt of "Life in the Missions"
- ◆ excerpt from "Voyage a la Laguna San Miguel"
- ◆ copy of Aguayo's map of San Antonio
- ◆ copy of "Report on Mission San José in the Diary of Fr. Gaspar José Solís, 1767-1768: Part 1"
- ◆ copy of "Edited Primary Manuscript Sources for the History of Mission San José y San Miguel de Aguayo: Part 1"
- ◆ excerpt from "The Littlest Vaquero"

Elaboration (pre-visit):

- ◆ page from a telephone book (both yellow and white)

## Notes:

## **Lesson 1:**

### **Physical evidence**

#### **Engagement (Pre-visit):**

Display one of the prepared yellow and green striped sticks. Allow students to examine the stick and elicit responses as to its possible function.

#### **Exploration (Pre-visit):**

1. Present the rules to "Throw Sticks," a game originally played by Apaches in the Southwest.
2. Have the students make their own game sets, or use prepared ones.
3. Allow students to play "Throw Sticks", or invent new rules.

#### **Explanation (Pre-visit):**

Over ninety percent of our understanding of human history is not based on written records but rather on the remnants of what people ate, used and made. An artifact is an object made or modified by humans. The job of the archaeologist is to find objects and to determine how they were used and by whom. The system used by archaeologists to collect information includes:

1. Discovery through a physical survey or research
2. Excavation according to a plan and the recording of recoveries
3. Study by means of identification, classification, tabulation, analysis.
4. Report of the account of the excavation, results of study and analysis, interpretations, conclusions.
5. Publication with the entrance of the work into archaeological literature, where it becomes available for reference to other workers.

Brennan, Louis A. (1973)  
Beginner's Guide to  
Archaeology, Harrisburg,  
PA: Stackpole Books.

#### **Elaboration (Pre-visit):**

1. Survey/research.
  - a. In teams investigate the school yard and find a site that shows signs of human presence (e.g. litter, footprints, cut grass, etc.).
  - b. Using yarn, string or another marking device, make a one-meter square. If compasses are available, the square should be aligned with the top line parallel to north. Mark off a 10 X 10 equidistant grid within the square.
2. Excavation/record. Using graph paper, record by sketching where each piece of evidence of human presence is located.
3. Study. Within the team, discuss how each artifact demonstrates evidence of human presence (e.g. cut grass demonstrates human presence because the grass must have been cut by a machine that was made by man), or by a domesticated goat!

## **Evaluation (Pre-visit):**

### **4. Report.**

Write a report. Include a physical description of the artifacts and where each was located in the grid. What can be interpreted about the person(s) who left it? For example, a gum wrapper might indicate that chewing gum supplemented a person's diet, or that it held little value because it was crumpled and discarded.

### **5. Publication.**

Present the group's findings in an oral presentation.

## **Notes:**

## **Evaluation Criteria: Oral Presentation of Archeological Report (Possible Points: 100)**

- ◆ Presentation shows evidence of teamwork (20)
- ◆ Artifacts are described in a clear manner (20)
- ◆ Physical evidence is accurately and neatly located on grid (20)
- ◆ Artifacts and their possible uses are interpreted in a logical manner (20)
- ◆ Presentation is direct and effective, uses appropriate language (20)

## **Lesson 2:** **Writing evidence**

### **Engagement (Pre-visit):**

Show Aguayo's map of San Antonio. Elicit students' response as to what it is and what it can tell us about the human presence. Is it easier to draw conclusions using the map than using the painted stick in Lesson 1?

### **Exploration (Pre-visit):**

1. In teams, read the following excerpts:

- a. Aguayo's map of San Antonio (hand drawn map, primary source)
- b. "Poli Comes to Texas, " (biography, historical fiction)
- c. "Life in the Mission", OR similar reading from your textbook (informational, secondary source)
- d. "Voyage a la Laguna San Miguel" (diary, primary source)

2. The following excerpts are from sources that specifically highlight the Spanish Colonial period. They may be used in place of or in addition to the previous sources.

- a. *"Report on Mission San José in the Diary of Fr. Gaspar José Solís, 1767 - 1768"*, (diary, primary source)
- b. *"Edited Primary Manuscript Sources for the History of Mission San José y San Miguel del Aguayo: Part I"*, (report, primary source)
- c. *The Littlest Vaquero: Texas' First Cowboys and How They Helped Win the American Revolution*, (historical

fiction, secondary source)

3. Make a chart to compare and contrast the different excerpts. Include whether excerpts provided an emotional response, if the facts were presented accurately, and if any items were common to the different excerpts. Discuss.

### **Explanation (Pre-visit):**

Primary and secondary sources are both valid ways of learning about the lives of people. Primary sources are created at the time an event occurred, and are usually written by individuals who experienced the event. Secondary sources are non-fiction works written sometime after the event. They are usually written by individuals not directly involved who research and consolidate information from primary sources.

Many types of primary sources are available: diaries, letters, photos, deed transfers, baptismal records, census reports,

marriage, birth and death certificates, wills, court cases, and depositions.

**Please note:** not all primary sources give an accurate picture. People were limited by a lack of accurate instruments for mapping. (E.g. Aguayo's map) The record of events are colored by the beliefs, background and culture of the originator. They are especially helpful in allowing us to view the emotions of the originator (e.g. Gentilz's diary).

All translations of original material are primary sources. However, the translation of the primary source may not be accurate. It would be beneficial to present to students untranslated originals.

### **Elaboration (Pre-visit):**

Look at pages from a telephone book (both yellow and white). What information can you learn about people and our society? List modern resources that future researchers might be able to study to learn about us. Remember that resources can be written, visual, audio, or in combination.

### **Evaluation (Pre-visit):**

Using five primary resources each student creates a display that accurately reflects his or her life and/or personality. For added interest keep the display anonymous so that classmates can try to guess the identities of the creators.

### **Evaluation Criteria: Primary Source Display (Possible Points: Total 100)**

- ◆ Five (5) **primary** sources are included in the display (10 pts. each = 50 pts. total)
- ◆ Five (5) sources reflect the creator's life and/or personality (4 pts. each = 20 pts. total); connection can be explained when asked
- ◆ evidence of serious thought and/or creativity is present (10 pts.)
- ◆ neatness (10 pts.)
- ◆ aesthetically pleasing (10 pt)

## Throw Sticks

This may be played in groups of three: two (2) players and one (1) scorekeeper

### Preparation:

1. Color three “popsicle” or craft sticks solid yellow on one side and yellow with a green band across the middle on the other side.
2. Arrange 40 small stones, dry beans, or corn kernels in a large circle. Lay them in four groups of ten. If this is impractical, a paper copy of the arrangement is provided.
3. The two players select a marker (small stick, shell, etc.) and place it outside the circle across from one another.

### To Play:

1. Holding the three (3) sticks in one hand, Player #1 tosses them gently into the center of the circle. Count up the points according to the chart below. Player #1 moves his place marker clockwise around the circle, one point for each stone.
2. Player #2 takes her turn.
3. **If a player’s marker lands on or passes the other player’s marker, the player passed over must go back to his starting point.**
4. The first player to go completely around the circle ends the game. The player with the highest score at that point wins.

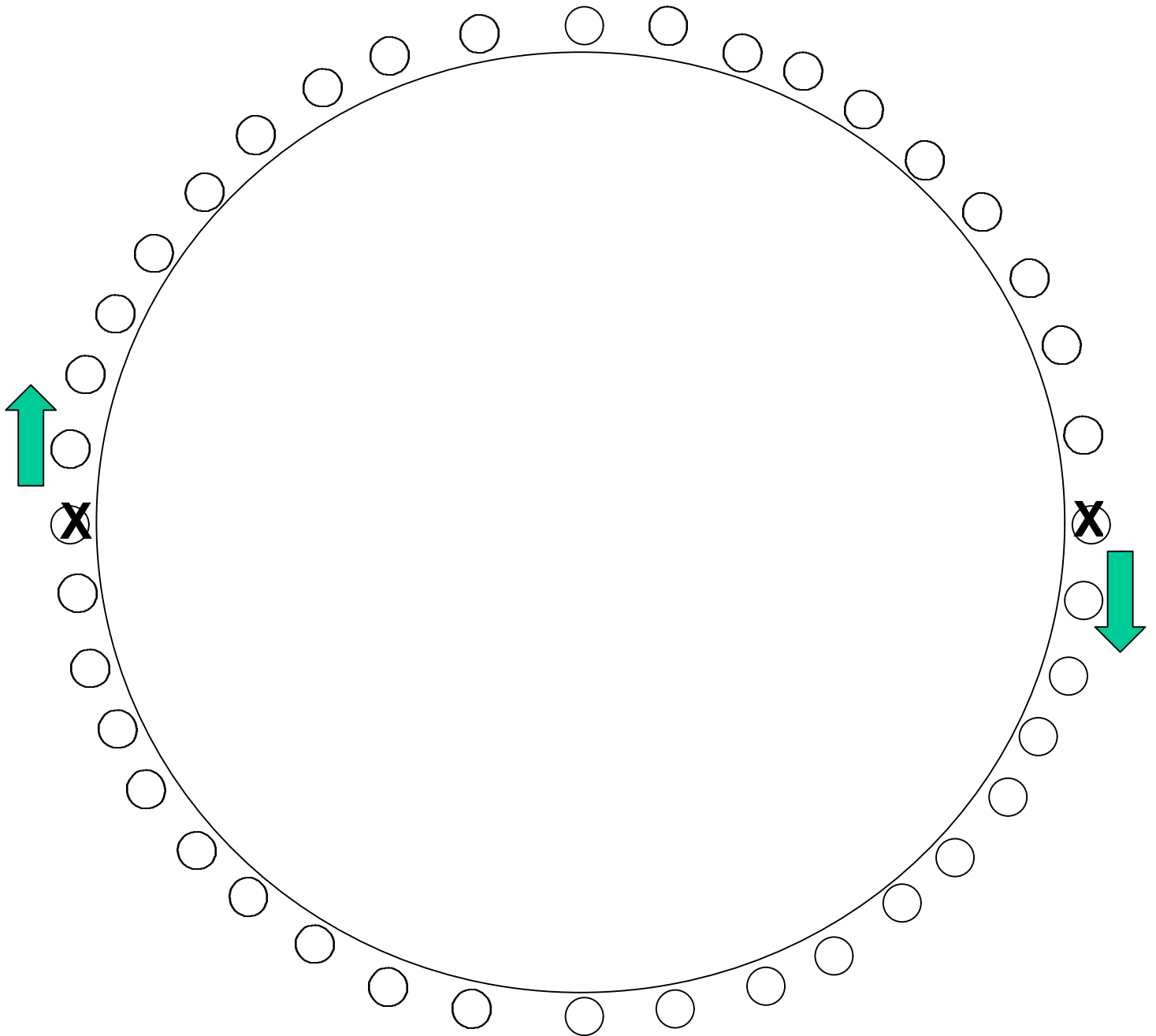
### Points:

3 yellow sides up	10
2 yellow and 1 striped sides up	1
1 yellow and 2 striped sides up	3
3 striped sides up	5

Laurie Carlson (1994). *A Kid’s Guide to Traditional North America Indian Life*. Chicago, IL: Chicago Review Press, Inc.

# Throw Stick

A Children's Game

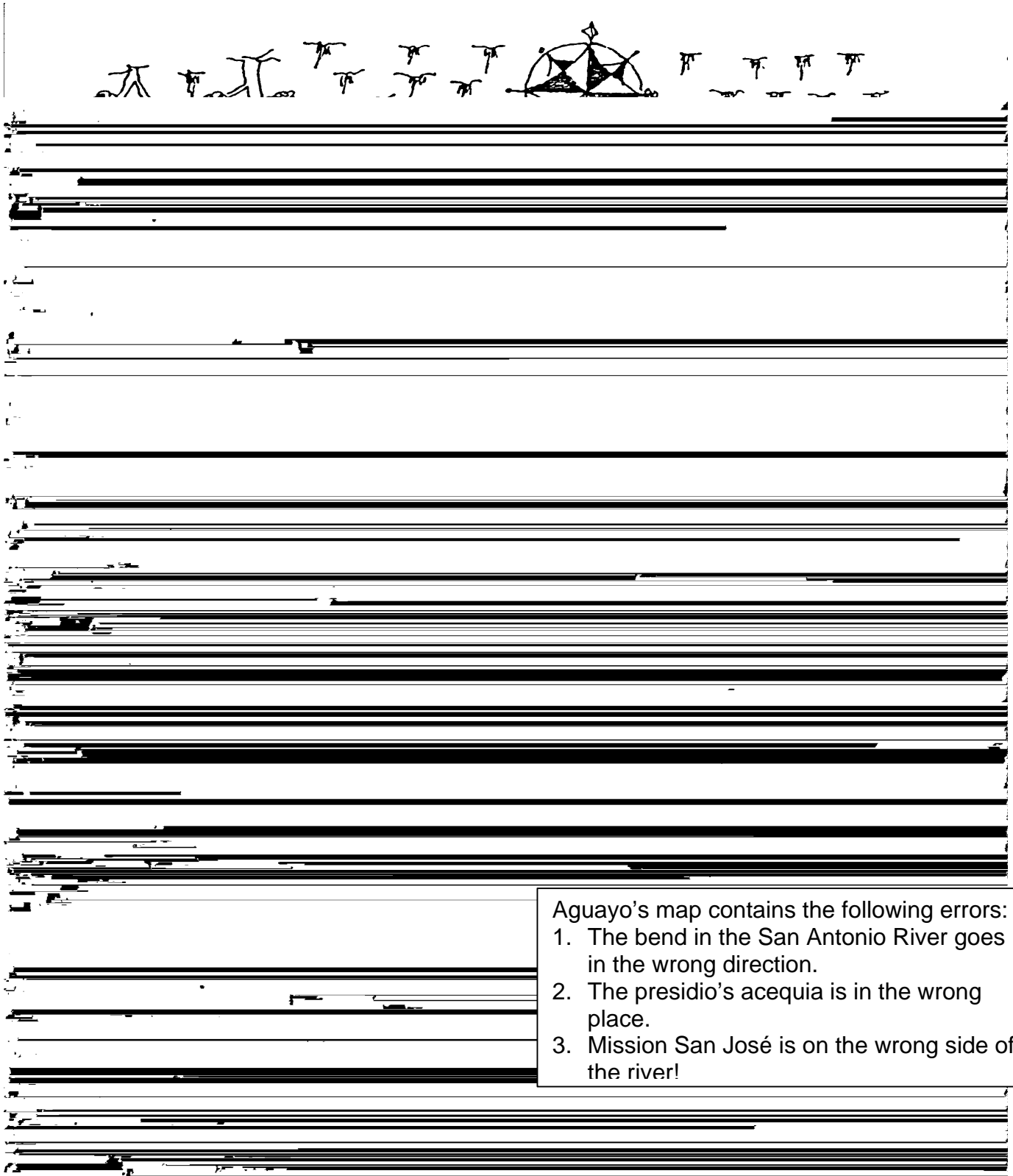




## Map of San Antonio de Béxar

drawn by the Marquis de San Miguel de Aguayo in 1730

Courtesy of the U.S. Department of Interior, National Park Service  
San Antonio Missions National Historical Park, Special Library



- Aguayo's map contains the following errors:
1. The bend in the San Antonio River goes in the wrong direction.
  2. The presidio's acequia is in the wrong place.
  3. Mission San José is on the wrong side of the river!

## “Poli Comes to Texas”

The Mexican boy raced along the river edge, then veered to his left, away from the calm blue of the Medina. The Indians were gaining on him. He darted past a large patch of yellow rabbit brush, the drumming of the horse's hooves pounding inside his skull. He glanced behind, then streaked across the prairie. He saw specks of pale green mesquite where he and his father had made their camp the night before, and the green specks seemed to rise from the prairie, to spin in circles. He felt dizzy.

The cries of Indians roared towards him like ice cold night winds. He cut back sharply, toward the river. “*Indios!*” he cried, “*Indios!*”

A thin line of smoke rose lazily from the campfire. He saw his horse, Hermano, tied to a tree by the river bank. He raced on. The campfire seemed to expand, to explode, to the flames entering Poli's eyes, setting the inside of his head ablaze.

“*Indios!*” he cried again, “*Indios bravos!*”

Poli knew that many Indian bands were friendly toward Mexicans-they traded with Mexicans and helped to defend them from raids by Texans. Some had even fought with the Mexican Army against Sam Houston. But he also knew that there were Indians who were friendly toward no man-Mexican, Texan, or American. There were Indians who raided villages north and south of the Rio Grande for revenge, for goods, and for young boys who would serve them as slaves.

He ran on, tripped, stood, slipped again, stumbled, scraped his knees. Terrified, he rose quickly and – his small body erect, his muscles taut-he faced the oncoming warriors.

Slashes of red paint across their chests. Poli gripped the handle of his bowie knife. Dust swirled in front of him so that for a moment, as they reined in their horses, the Indians disappeared. The dust fell away and Poli saw a strip of gold-a ribbon tied to the tail of a chestnut-colored horse. The Indian who rode the horse leapt to the ground and shouted. Bright feathers circled his shield. A second warrior, still on horseback, raised a long lance, its point aimed for Poli's heart. Poli drew his knife.

“Poli! Put away your knife.”

Poli turned. His father stood beside him.

Senor Rodriguez walked past Poli, his arm outstretched in a sign of peace. The Indian now held a white buffalo skin in his arms, and offered it to Poli's father. The Indian spoke a language Poli could not understand then, to Poli's surprise, the Indian stated his father's name: “José Antonio Rodriguez-”

Senor Rodriguez accepted the robe-a sign of friendship, Poli knew – and spoke in Spanish: “I am José Antonio Rodriguez, of Zaragosa, and this is José Policarpo Rodriguez, the son of old age. We crossed the Rio Grande eight days ago. We come in peace.”

The Indian mounted his pony. He and his braves turned and rode across the prairie, their lances upright, the ribbons that hung from their horses' tails-red, blue, and gold-fluttering in the dust like small bright birds.

Jay Neugeboren, (1989). *Poli: A Mexican Boy in Early Texas*. San Antonio, TX: Corona Publishing Company.

## “Life in the Missions”

Spanish missions were busy centers of activity. The friars worked hard to persuade Native American people to live in mission towns. They hoped to teach Native Americans the Spanish way of life. Gifts were sometimes offered to make this life seem more attractive. Sometimes the Spaniards used force to get the Native Americans to settle in mission towns.

The Native Americans who accepted mission life were kept busy from dawn to dusk. Each day started with prayers. After breakfast, the children attended school, including classes in religion. The women wove cloth, molded pottery, or cooked. Most men worked in the fields or learned carpentry or blacksmithing. After supper came religious classes for adults followed by prayers. \*

Some Native Americans accepted mission life. The friars were generally firm, but in most missions, the food was plentiful. Large herds of cattle, sheep, and goats guaranteed a regular meat and milk supply. Mission farms, especially those at San Antonio and Goliad, produced rich harvests of corn, beans, cantaloupes, cucumbers, watermelons, pimientos, peaches, and sweet potatoes.

\* Recent research has determined that children were not taught to read and write. The extent of schooling for both children and adults was in the rote memorization of the catechisms. Additionally, men, not women, were the weavers of cloth in the Spanish mission community.

Anderson, A.N., Wooster, R.A., Armstrong, D.G., Stanley, J.R., & Boehm, R.G. (1993)  
*Texas and Texans*. New York, NY, Glencoe/McGraw-Hill.

***“Voyage a la Laguna San Miguel, Texas, November 12, 1847”***

*Wed. Nov. 3*

Departing at daylight we found *el camino de los palos altos* {road of the tall trees} and arrived at the site of the Navarro ranch. This ranch had been destroyed by the Indians seven years ago. One still sees the mounds over those who are buried here - the Mexicans who were slain by the marauding Indians - marked by a cross at their feet. Augustine, who had lived at this ranch for three years, led us to the spring. Our horses had had no water since the Medina. We failed to take the precaution of making them drink only a little at first, and several of them fell of weakness after having drunk. Lorette was not of their number.

We camped there until the next day, our meal the first since our departure. For tall tales we gave the stage to V. Dessel, who never ventured far from camp to shoot a deer, which he never got. Augustine went on reconnaissance; he saw only the tracks of mustangs (which we had mistaken for Indians).

*Thurs. Nov. 4*

Departed after breakfast. I shot a rattlesnake near a little dry creek. M. Zuchhet shot a deer. We each carried a portion of it, except V. Dessel, who would abstain from eating it rather than carry his share.

Arriving at La Laguna (where the water is dirty), we had lunch. Poinard made a delicious stew with the liver of the deer. V. Dessel, who was too much the gentleman to ask for a piece of meat, quoted us from his saddle a proverb about fasting.

We continued along the Laguna in a straight direction and arrived about four o'clock, camping at Pena's Camp. We went into the water, and Poinard honored us with fried fish filets in sauce, a sauce so delicious that even at the price of gold one could not obtain it in Paris. Zuchet was ill - I mounted my horse and we explored several sections by Giroit. We found the shrub called Retama, a species of gorse or furze with thorns and yellow blossoms, which I have seen in San Antonio, and the cypress tree, which grows in the water, the trunk of which is smooth and green at the top and like a cork tree below. It is this kind of cork tree that is used as tinderwood; the leaves are like those of the *mesquite*, but smaller and more rounded.

- Theodore Gentilz

Dorothy Steinbomer Kendall, (1974). *Gentilz: Artist of the Old Southwest*. Austin, TX: University of Texas Press.

## Report on Mission San José in the Diary of Fr. Gaspar José Solís, 1767 – 1768: Part I

20<sup>th</sup> Day. I went to the Royal presidio of San Antonio de Bexar to see and to pay my respects to Don Hugo, his captain, Luis Menchaca, and the priest in charge. In the afternoon, I crossed the river by canoe and went to the San Antonio Mission of the Holy Cross of Queretaro. From there I traveled to Mission Concepción which is about two leagues downstream, and from there I returned to that of San José. The banks and edges of the river abounded with luxuriant and lovely new growth, many tall and different kinds of trees: savins, poplars, pecans, etc. The road to the presidio is wooded and has mėsquites, huisanches, live-oaks, and oaks. The river contains many fish: catfish, *pullones*, *piltantes*, *mojarras*, sardines, eels, and others. In these wooded areas from Mission Bahia to San Antonio, there is a great number of livestock and horses, many animals such as deers, wolves, coyotes, rabbits and something like a lion, mountain lions, javalinas. On the river banks are herons, ducks geese, turkeys, quail, and some partridges, hawks, eagles, hoot owls, screech owls. Of course they do not sing like those from other places, and they have another sound. There were other birds which were unknown to me.

1. Espiritu Santo Church and the items for repairing it are deteriorated badly. The one in Nacogdoches has been abandoned due to the flight of its inhabitants to the Adaes Pueblo when the revolution occurred. Reports are that they took the statues, vestments and other necessary things. The other Missions are in good condition, and all provided with the necessary vestments and furnishings for the sacristy.

2. The allowance for the said Missions are from the royal treasury and none of them is charged parish fees.

3. Christian doctrine is taught on Sundays at all the Missions except at Refugio where it is taught daily since the Indians there are recent converts. It is omitted only when they are absent from the Mission, as is presently the case. Because of their fear resulting from news about the uprising and the hostilities of the Comanche Indians, they have gone to the lagoon area with the priests' permission. They return at times to request what they need spiritually and temporally.

4. Since Refugio Mission is newly established, the funds are administered by the missionaries who give an account of them only to the President. It is the only one to have a small capital comprising of cattle which may increase to 3,000 head. Only a limited number is branded since there are not enough horses for this purpose. This due to the fact that there are thefts by other tribes.

The people of this Mission support themselves from the cattle and the small amount of corn that they harvest. The other Missions have no property because

the government ordered the their temporal possessions divided among the natives who still have them. The royal judges direct them in this.

5. Work is divided among planting corn, temporal matters, irrigation, but all very limited.

6. The tribes of Indians are: the Papalaches, Pampopas, Borrados, Pacahues, Cujanes, Taxanames, and Caracahuas. Most of them know Spanish either because they lived at the Missions for many years or because of the care taken for them to learn it.

7. The Missions are exposed to the attacks by all the named groups from the North, as at the present time, and thefts by them at all times, as experience has often proven.

I believe that this is all I have to report concerning the state of the Missions I have under my care. In view of its veracity, I am signing it at San José Mission on February 11, 1815

Fray Bernardino Vallejo

*Edited Primary Manuscript Sources for the History of Mission San José y San Miguel de Aguayo: Part III: July 1810 – February 1824 (1990).* Old Spanish Missions Historical Research Library at Our Lady of the Lake University: San Antonio TX

## **The Littlest Vaquero**

An Excerpt (pp. 4-5):

Manuel and Alberto had learned to lasso a calf for branding. Earlier that day, they had rounded up the sheep and goats. These were in the corrals waiting to be driven to Mission Espada.

"I wish every day was roundup day. It would be fun to ride along with the vaqueros and help them herd the longhorn cattle into the pens. I don't like the smell of the branding irons, though," Alberto stated and pinched his nose with his fingers.

What will it take for us to become true vaqueros, Manuel?" Alberto asked.

"A vaquero is a very special person, and he is an expert horseman. The vaquero and his horse work as a team. He must know all there is to know about using *la reata*, and he must be able to read the minds of the longhorns. It is important for him to work with other vaqueros. He must be able to fight Indians, and he is always strong and brave," Manuel explained in an authoritative voice.

"It is time to ride in for a closer look, Alberto."

Manuel was about to mount his horse when he saw movement in the bushes. Suddenly, he stopped. His mouth dropped open. Immense fear struck at his heart.

"Alberto! Alberto!" Manuel whispered in a hushed, worried voice. "There is an Indian in the bushes."

Alberto rushed to his side and both boys focused their attention on the bushes.

"We must warn the vaqueros at once!" Manuel whispered.

"We must!" Alberto agreed nervously.

As Manuel and Alberto were about to mount their ponies, they heard movement behind them. Alberto tried to yell, but before he could do so, he felt a strong pressure about his neck. A rough hand clamped tightly over his mouth.

"Comanche!" he tried to yell again, but the word did not come out.

Manuel had also been caught. He struggled, but the brave had a tight hold on him. The boys were soon under their control.